

THE BELMONT CHRONICLE.

B. R. COWEN, EDITOR & PROPRIETOR.

"HE WHO LOVES NOT HIS COUNTRY CAN LOVE NOTHING."

[TERMS \$1.50 A YEAR, IN ADVANCE]

NEW SERIES, VOL. VII, NO. 48.]

ST. CLAIRSVILLE, OHIO, THURSDAY, SEPTEMBER 6, 1855.

[WHOLE NO. 963]

THE CHRONICLE.

PUBLISHED EVERY THURSDAY MORNING.

Office on North side of Main Street in the New Masonic Hall, a few doors East of the Court House, and a few doors West of the Norton House.

TERMS OF SUBSCRIPTION.

If paid within three months, \$1.50
If paid after that time, \$2.00
Papers discontinued only at the option of the editor, whose arrears are due.

TERMS OF ADVERTISING.

Each square, (11 lines or less), three weeks, \$1.00
Every additional insertion, \$1.00
Yearly advertisements one column, \$24.00
Half column, \$12.00
Quarter column, \$6.00
Professional cards \$3 per annum.

All letters addressed to the editor must be paid to the editor's attention.
No paper discontinued until all arrears are paid unless at the option of the editor.

POETRY.

THE PARTING OF THE SOLDIER.

BY MRS. HEMANS.

Thou'rt bearing hence thy rose,
Glad Summer, fare thee well;
Thou'rt singing thy last melodies
In every wood and dell.
But ere the golden sunset
Of thy latest lingering day,
Oh, tell me, or this chequered earth,
How hast thou passed away?
Brightly, sweet Summer! brightly
Thine hours have floated by
To the joyous birds of the woodland boughs,
The rustling of the sky.
And brightly in the forests
To the wild deer wandering free,
And brightly 'midst the garden flowers
To the happy murmuring bee.
But how to human bosoms,
With all their hopes and fears,
And thoughts that make them eagle wings,
To pierce the unborn years?
Sweet Summer! to the captive
Thou hast flown in burning dreams
Of the woods, with all their whispering leaves
And the blue rejoicing streams;
To the wasted and the weary
On the bed of sickness bound,
In swift delirious fantasies
That changed with every sound.
The sailor on the billows
In longings, wild and vain,
For the gushing fount and breezy hills
And the homes of earth again!
And unto me, glad Summer!
How hast thou flown to me?
My chainless foot steps nought hath kept
From thy haunts of song and glee.
Thou hast flown in wayward visions,
In memories of the dead,
In shadows from a troubled heart,
O'er thy sunny pathway shed;
In brief and sudden strings
To fling a weighty aid,
Midst these thy melodies have ceased
And all thy roses died.
But, oh! thou gentle Summer!
If I greet thy flower once more,
Bring me again thy buoyancy
Wherever my soul's echoes soar!
Give me to hail thy sunshine,
With song and spirit free;
Or in a purer strain than this,
May that next meeting be!

POLITICAL.

Reported for the National Era.
The Slavery Question, in its Precise Relation to American Politics.

A SPEECH,

BEFORE
A STATE CONVENTION AT INDIANAPOLIS,

BY HON. GEORGE W. JULIAN.

Mr. President, and Fellow-Citizens:

I confess to some degree of embarrassment in approaching the discussion of the Slavery question at this crisis in its history. It has assumed an attitude so novel and particular in its relations to American Politics, and is so complicated with strange and alien elements, that I can scarcely hope to present my views of present duty without given offence to some, and perhaps arousing a certain antagonism among those who have heretofore walked together as brethren. My task is a delicate one, and I regret, sincerely, the causes that have made it so. I shall, however, in the exercise of free speech, and with that plainness which I am accustomed to employ, give utterance to my own deliberate convictions, holding no man or party responsible for them, and only asking, in their behalf, such considerations as they may be entitled to receive at your hands.

I desire to address myself, to-day, to Anti-Slavery men; and I begin by remarking that the grand obstacle to the spread of free principles is the lack of a just comprehension of our movement. It is not only grossly misconceived by the great body of the people, but many, I fear, who are set apart by common consent as its peculiar friends, either do not understand, or perceive but dimly, its real magnitude. The cause of Human Rights is not one to be dragged down to the level of our current politics, and confounded with the strife of parties and the schemes of place-hunters. It is not to be hawked about in the political market, and advocated with zeal which instantly expires when the temporary occasion of it has disappeared. We dishonor the cause, and bring our own integrity into question, when we suffer it to be placed alongside of the comparatively trifling and ephemeral questions of the day, and to be dealt with as such, instead of elevating it to the dignity of a great moral enterprise, to be steadily prosecuted, whether honor, advantage, and immediate success, or on the other hand, obloquy, suffering, and defeat, on the other, shall be the result.

No man can regard the late Anti-Nebraska excitement as proceeding from any more radical and healthy conviction. It seems to be a prudent following in the line of its precedent. The more sanguine among us, I am aware, have regarded the repeal of the Missouri Compromise as a God-send. They have argued

that Northern endurance, already taxed to the utmost, would sink under such a weight, that the Slave Power would thus dig its own grave, and that wicked institutions must always grow to their full stature, and display all their inherent enormity, before men will earnestly engage in their overthrow. I confess I cannot feel encouraged by this line of argument. It has flavored our Anti-Slavery disses on other occasions, when the Slave Interest has trampled down our rights. It has no just application to the contest between the free and the slave States; for, if it be true that our acquiescence in one scheme of aggression emboldens the South to concoct another still more flagrant and alarming, it is likewise true that it prepares the North to submit to it. The enormity of Slavery is lost upon us, when displayed by such a process. Not submission, then, despotism, but resistance, is the true method of deliverance from it. We need have no fear that the devilish attributes of Slavery will not be exhibited, without any guilty help from us. The Nebraska and Kansas act of 1854 is a natural fruit of the compromise measures of 1850, and is in no respect more flagrant in principle. It is only a sprout from Daniel Webster's tree. The Anti-Slavery sentiment that submitted to the former, will acquiesce in the latter. Indeed, the very ground on which this new outrage has been generally opposed, proves our repugnance to Slavery to be shallow and insincere. The popular argument against it has been "its breach of ancient and solemn compact, made for the security of Freedom north of the parallel 36° 30' north latitude." Sir, a thoroughly baptized Anti-Slavery people would have lost sight of any bargain with Slavery, its unhalloved conspiracy to blast an empire by its withering power. I oppose Slavery upon principle. I hold it to be wrong, in principle, for one man to be the owner of another; to deny him a fair day's wages for a fair day's work, to rob him of the holiest ties of life, and sell him on the auction block as a chattel, to take from him his Bible and close against him the avenues of knowledge, to annihilate the institution of marriage, and spread heinousness and crime over the land. This regard as unutterably wicked, independent of any compromise, by which Slavery and Freedom may have assumed to dispose of their possessions according to certain geographical lines. Hence I hate Slavery wherever I can find it, from the North Pole down to thirty-six degrees and thirty minutes north latitude; and when I get there I go right on hating it all around the globe, wherever I can trace its slimy footsteps. I confess I have not yet mastered the slippery philosophy by which some men loathe and execrate it on the north side of a particular line, and then transfigure it into all blessedness and beauty by the magic of a mere parallel of latitude. This cheap and popular method of hating Slavery geographically may do for an Anti-Slavery man, but it will not do for an Anti-Slavery man. It may accord with the frigid temper and technical ethics of the mere politician, or the doughface, but it will not satisfy the deep, fervent, uncompromising spirit of the Abolitionist. Opposition to Slavery, as an out rage upon man and a crime against God, as an evil essentially infernal in its very nature—this alone will avail us of anyone side-nourish with our southern masters; and this, I regret to say, has not been the controlling element in the late popular demonstrations in the Northern States.

To prove that the Anti-Nebraska excitement was the product of political rather than moral causes, of transient influences, rather than deep-rooted convictions, I might refer to a kindred fact. The stereotyped watchword of the people was, "the restoration of the Missouri Compromise." It is true, that in several States the Anti-Slavery demand went beyond this, but this was the effective rallying-cry in marshalling the different wings of the movement under a common banner. It was a deceptive, and therefore a false, issue. I certainly do not repine at the victories that were achieved upon it. I most cordially welcome whatever blessings they may bring in their train. I rejoice that the Administration has been rebuked, and rebuked with emphasis; and that although to intelligent men could have believed the restoration of the broken compromise a practical thing, there was yet manifested an unmistakable purpose to brand with public reprobation the perfidy that has destroyed it. The malady of the party in power demanded the policy thus administered. But the issue, I insist, was unworthy of the crisis. It was an instrument on which very different tunes could be played. It had a false looking both North and South. The policy of restoring the Compromise, in one of its aspects, was anti-slavery, since it would prevent the cause from spreading over soil that was free; but in others it was compromise pro-slavery. To restore the spirit of compromise, which has been the great curse of our cause, it would be to reaffirm the binding obligation of a compact that should never have been made, and from which we should seek the first favorable opportunity of deliverance. It would be to recognize the Slave Power as an equal and honorable contracting party, waiving its violated faith, and thus precluding us from going back, by the shortest and cheapest route, to the compromise measures of 1850, and the Baltimore platform of 1852, instead of forward to the platform of the Free Democracy. It would be to degrade our cause to the level of those who stoically wait for their hands of all taint of Abolitionism, and only wage war against the Administration because it broke up the blessed reign of peace which descended upon the country in the year 1850. Sir, had we in the North been animated by a spirit equal to the crisis, we would have said to our Southern friends, "We do not ask you to restore the Missouri Compromise. The breach you have made is one we do not desire to heal in that method, but we are resolved to march through it to the fullest assertion of our constitutional rights. We do not mean to play into your

hands under a hypocritical mask, or attempt the folly of firing a double battery against Freedom and Slavery at the same time, but we mean to avail ourselves of your treachery, in building up the very cause you have sought to destroy. You have trampled upon your pledged faith to us, that Kansas and Nebraska shall be free, by ruthlessly breaking down the wall which guarded them, and now, by way of redressing the wrong you have done us, and as some atonement for it, we not only demand that these Territories shall be preserved free by law, but that all territory shall be preserved, whether at present owned or hereafter to be acquired by the Government; that not another slave State shall ever be added to this Union, either from Utah, New Mexico, the State of Texas, or elsewhere, that the Fugitive Slave Act shall be unconditionally repealed; that Slavery in our National District shall be abolished; and, infine, that the curse shall be hurled back upon the States which it scourges, to live if it can, or die if it must, by its own local enactments. You have made manifest your purpose to nationalize Slavery in this Republic; we now proclaim our fixed purpose to denationalize it. You have broken a time-honored compact, when you can no longer use it to your advantage; we now make your breach the exodus of our people from the bondage of all compromises."

This, sir, would have been our position, had we been in earnest. The Nebraska inquiry was only a single link in a great chain of measures aiming at the absolute supremacy of Slavery in this Government, and thus inviting a resistance commensurate with that policy; and to cut down the issue between Slavery and Freedom to so narrow, equivocal and half-hearted a measure, at a time when every consideration plead for radical and thorough work, was practical infidelity to the cause and the crisis. It was sporting with humanity, and giving to the winds a glorious victory for the right, when it was almost within our grasp. It was, in fact, stabbing Freedom in its vitals, and closing up an artery in the Slave Power, maddened by its own hand, which threatened to bleed it to death.

Mr. Chairman, the view I have been enforcing is confirmed by the general course of political action against Slavery. I refer, more particularly, to the party styling itself the Free Democracy. I certainly would not speak of this organization in any terms of undue disparagement. I have myself been recognized as a member of it, and have trusted in it as an instrumentality likely to accomplish great good for the Anti-Slavery cause. Its existence was a necessity, springing out of the pro-slavery servility of the old parties, and it promised to destroy them, as an indispensable preliminary to any effective help for the slave. In this needed work of destruction it has been successful to a very considerable extent, and so far is entitled to general gratitude. It has done excellent service in forcing the Slavery question into general discussion, and sending to our National Legislature some noble representatives of its principles, who gave it an influence it could not otherwise have expected. The controlling purpose of the party at its formation was the divorce of the Federal Government from Slavery, by keeping it actually and perpetually on the side of Freedom; and its members pledged themselves to fight on, and fight ever till a triumphant victory should reward their exertions. Young, vigorous, and without claiming to be "heavenly," it went forth for a season upon its mission, striking terror into the Slave Power and its abettors, kindling the fires of agitation, drawing to its standard the better sort of men in the old organizations, and wanting only faith, patience, and fidelity, to insure it a glorious triumph, in the fullness of time appointed by Providence for all great moral achievements.

But, sir, where now is the Free Democracy? Is it dead, or only sleeping? Has its mission been abruptly terminated, or has it yet a future? Perhaps it still lives, but it has, I know, received some terrible shocks from the combined assaults of Anti-Nebraskaism and Know Nothingism; and if a competent political doctor were called in, he would probably find the patient in a state of great prostration, accompanied by a painful difficulty of breathing. Sir, why is this? How comes it to pass that men who have braved the proscenium of the old parties and dared to stand for the right for six or seven years, should suddenly grow weary, and exhibit such eagerness for new associations? Whence came the strange infatuation that has invested *fascination* with such charms, despoiling many of the leaders of the Independent Democracy of their courage and strength, and causing them to file and skulk like cowards into the dark camp of Know Nothingism, and identify their fortunes with the mongrel and invisible hordes that rally under its banner? And why should the Free Democracy die with the Whig and Democratic parties? It was delightful, I admit, to see the end of these organizations approaching, after they had so long cumbered the ground and cursed the cause of Freedom, and I can readily pardon some acts of indiscretion, even some degree of Anti-Slavery delirium, in the near prospect of an event so very prophetic of the "good time coming." But our singular misfortune was, that instead of borrowing new life from the death of these parties, instead of absorbing their vitality as it ebbed away, and thus reinvigorating our organization by appropriating it to our own life, we determined that our time to die had come also. Certainly! Why should not Free-Slavery "follow in the footsteps of their illustrious predecessors?"

To say that we would "fight on, and fight ever," was a mere philanthropic flourish. "Was not our organization got up purely to worry and bedevil the old ones to death, and to be a permanent movement, designed to displace them? Why should we struggle against the immense odds that encounter us in the vain endeavor to bring the people up to our high ground? Why not come down from our exclusiveness, freely affiliate with them, and adopt our action to their slower movement? Why not strike our colors down, and get our little army, go with the multitude,

and commit the result to Providence and the politicians! Such appeared to be the logic of hundreds and thousands of Free Democrats; and the result is, the disruption and dispersion of the party, at a time when both principle and policy demand its continued existence. I beg here not to be misunderstood. I have never had any idolatrous attachment for this party. I have regarded it only as a means; and if I have been devoted to it, it was because of my devotion to the great end which I believed it fitted to accomplish. I have never been so silly as to look upon the Free Democracy as a "great tree," on which all the birds of the air must come and sit, or "a great net," in which all the fish of the sea must be caught." When Freedom shall have her final triumph, it will probably not be under any single name, or in honor of any exclusive leadership, but by such a gradual diffusion of Anti-Slavery truth as shall at length pervade the minds and sway the hearts of the people of these States.

The spread of our principles is the grand object; and this, I insist, can best be done by steadily and inflexibly prosecuting a high aim, and trusting in the power of an honest example to bring the people ultimately to our standard. When we saw, as we thought, the Whig and Democratic parties passing away, and proudly felt that these great bulwarks of Slavery, mainly through our agency, were at least about to be overthrown, we should have remembered that their disintegration is one thing, and the organization of their fragments into a new party, upon broad and well-defined issues, is quite a different thing. We should have remembered, in the language of Whittier, that "the water is the builder's tool"; and that, if the people were not ready to lay hold of our fundamental doctrines, we could not fuse with them, but must uphold our standard as the only means of drawing them to us, or towards us. We should have maintained our ground, and beckoned the people to come up and possess it, instead of meekly deserting it ourselves for some narrow issue, and then vainly expecting them to advance beyond it. Instead of dying as an independent organization, we should only have agreed to cease our separate work, on condition of being translated into a larger movement, first committed to the essential articles of our faith.

This, sir, has been the fatal error of Free Democrats, especially here in the West. The truth is, our party has been tainted with an unhealthy element from the beginning. Some rather suspicious characters followed it at its birth and baptism at Buffalo, in 1848. We then took into our embrace many who were as alien to our principles as light is to darkness, or as Native Americanism is to Anti-Slavery. I fear we were swayed then, as we have sometimes been since, by a measure of expediency which we had condemned in the old parties. We were unimpaired as much, perhaps, by a desire to have the multitude go with us, as by an overmastering fidelity to our cherished convictions. As a party, there is some reason to apprehend that we have never been soundly converted. We are too much inclined to worship success, and we decidedly prefer that it should be immediate. We are not plannely inspired with that earnest, all-trusting faith, that becomes the genuine disciples of the truth, and that even gathers strength as the opposition to it increases. Our zeal too often blazes forth in spasmodic fits, without any steadfast fervor held within to sustain it. We easily grow disheartened at our numerical weakness, and the forces arrayed against us, forgetting that the real power of a party, justly considered, lies not in the numbers it can muster, but in the truth it teaches, and the loyalty with which it maintains it. In overlooking this fact, we are led into perpetual temptations, and blinded to the faith of duty. We are induced to overrate the value of present success, and thus to achieve it, if we can, by the unscrupulous acts of the politician. The martyr spirit dies out in our ranks; and as we descend, step by step, to the level of other parties, and apparently enlist them on our side, we lose our distinctive character as Anti-Slavery men, and with it our power to serve the cause, and thus find our weakness in that which we foolishly mistake for our strength. By narrowing the issue we had made with Slavery, and incorporating the new principle of hostility to Catholics and foreigners, our movement, in the opinion of some, has grown immensely in numerical power; by incorporating the kindred and equally orthodox principle of hatred towards negroes, still larger numbers might be enlisted. But, in the mean time, what would be the fate of the Anti-Slavery enterprise? Sir, with parties, as with individuals, it is character that constitutes real strength; and this must often be obtained by the sacrifice of popularity and present success. Who has not witnessed the power of one bold, honest man, in making an unpopular cause respected, and putting a thousand enemies to flight? Character is everything. It is priceless; and if a man so regards it, if he is willing to sacrifice all temporal honors and advantages, even life itself, on the altar of his fidelity, he gives to the world a testimony that is worth more to the cause he espouses than any temporary success could possibly be, achieved by a compromise of his integrity. He shows forth an example that will be an ever-living fountain of inspiration and strength. The real benefactors of our race have not been worldly-minded calculators, who prudently adapted themselves to current opinions or practices, but bold and independent spirits, who braved every form of peril and suffering in upholding a lofty ideal of duty. The world bears witness that they have succeeded, in the highest sense of the term, and that the kind of influence men exert in favor of a cause is far more important than the quantity of it. Had the Free Democracy been inflexibly true to its best ideas, had it maintained a position of immovable firmness, like a rock in the sea bidding defiance to winds and waves, what a glorious tribute it would thus have offered to the cause of Freedom! I cannot pretend to say what its numbers would now have been, but I know that such an example must have been contagious, and that

our power, as an independent movement, would have been immensely augmented. Instead of a shattered organization, sinking into a common grave with the Whig and Democratic parties, and dishonored by the meretricious embraces of Native Americanism, we should now have found it germinating into new life upon their ruins, knit together as a unit by the intensity of a common zeal for Freedom, commanding its own fortunes instead of committing them to the keeping of its foes, and thus holding in its own hands the destiny of our cause. At all events, and more than all else, it would have stood before the country in the uprightness of a genuine manhood, and with the resolve of a martyr to be true. Here, sir, has been our weakness, and herein is seen how poorly we comprehend the dignity of our cause, and how feebly we espouse it. We desire to lean upon it, whilst pretending to give it our support. We do not ally ourselves to it with a perfectly unselfish devotion, resolved to stand by it, cost what it may, but our aim too often is to make it accommodate some private end, or to advance it by methods that shall not imperiously affect our worldly interests. Think of the early Confessor of Freedom, enduring every outrage that popular exasperation could invent—mobbed, pelted, hunted down as an outlaw, or a wild beast, and often facing death itself, and yet showing forth his faith in God and in the Truth through these fiery trials, and thus sowing the seeds of Freedom in sufferings and sacrifices that were absolutely necessary to its growth—think of such heroism as this, and contrast it with the course of the modern Anti-Slavery politician, distrustful of the power of his own principles, intent upon disarming them of their unpopularity, perpetually deferring to the ruling influences of society, instead of bravely withstanding them, and even blindly abjuring his creed, and enlisting in the ranks of Know Nothingism, in the hope of thereby hastening the millennium of Freedom!

But I must leave these reflections for another topic. I have alluded, incidentally, to the new element in our politics popularly styled Know Nothingism. I now propose to speak of it in direct terms; and I shall do so, more especially, on account of the unfortunate defection of the Anti-Slavery sentiment of the country which it has occasioned, and shall thus follow out the line of discussion already begun, by demonstrating more fully the want of any just comprehension of our movement, or any intense hatred of the institution of Slavery among the people of the free States.

I object to Know Nothingism, in general terms, because, judged by the light of principle, it is utterly indefensible. It is a vicious virus in spirit. It tramples down the doctrine of human brotherhood. It judges men by the accidents of their condition, instead of striving to find a common lot for all, with a common access to the blessing of life. It makes its appeal, not to the reason, but to the unreasoning prejudices and misdirected passions of the people. It excites our abhorrence by veiling itself in darkness. In a land in which the people are their masters, and discussion is free. It is not called for by any real need of the times. It is at war with Justice; Humanity, Republicanism, and the Gospel of Jesus Christ. It is, when dragged to the light, a bald and ghastly thing, wanting even the thin covering of a decent fallacy to hide its naked features.

[CONCLUDED NEXT WEEK.]

The New Nomination.

MESSES. NORTON AND McBETH—GENTLEMEN.—The "Continental" came to us this morning with the name of Allen Trimble as its masthead, as a candidate for Governor of Ohio. To this name, I, as an American, must enter my protest. Little did I think when I subscribed and paid my two dollars for a copy of the Continental, that I had contributed that amount for the purpose of dividing under the great American party of Ohio. But it is now done. So much for placing confidence in (I had almost said) political tricksters. But let me ask, what have you gained by the nomination of Trimble over Chase? Nothing. Chase does not belong to the American party, neither does Trimble, and what political luck would not acquiesce (or say he thought, or was made to believe, as no doubt Trimble was, he could be elected? Why did you not, if you had to have a candidate, put in nomination a younger and more energetic man? The reason is obvious; for there was no such man to be found in all the American party so blind as not to see there was no possible chance of his election. But to accommodate those who are as hungrily as not to be willing to vote for Chase because he is opposed to slavery and in favor of freedom, a candidate must be nominated for their support. To do this, there must be a man found whose aspirations for public life are all past and gone, and such a man is found in Allen Trimble; for by the immutable laws of nature, as his grey hairs indicate, ere long, and perhaps soon too, he will leave those friends whom he has gratified so much by accepting the nomination, to his letter of acceptance.

Still as one good turn deserves another, and as you have received one, I will perform the other by saying to you to discontinue my paper at once; a net gain to you; for it does not meet my approbation nor does it meet the approbation of the American party of Butler county, and I might say of the State; there is not one Trimble man in this county, nor do I know of one as far as my acquaintance extends.

We are in for Chase; we got him by compromise, and we will stick to him to the last—for there is no consistency nor honor in denouncing the repeal of the Missouri Compromise, and then turn our backs on the compromise, we made ourselves on the 13th July 1855.

Yours truly, R. M. WIEDER.
SEVEN MILES, Butler County, Ohio.

Hon. Edward Bates is to deliver an agricultural address at the Missouri State Fair.

The Very Latest Trick.
We copy the following article from the Findlay (Hancock Co.) Home Companion.—Let it be read:
"O GOVERNOR! Governor Modill took occasion to proclaim himself a member of the Methodist Church, at the close of his speech in Findlay on last Saturday. This was certainly the richest joke of the season."—Governor Modill a member of the Methodist Church, and notwithstanding there was religious service not only in the Methodist Church, but every other church in Findlay on Sabbath, he never entered the doors of one of them, but after remaining until about 2 o'clock, took up his line of march for his next appointment! We suggest to our Methodist friends that they inquire into the spiritual condition of brother Modill, for we fear he has sadly fallen from grace.

The Governor will by and by, issue his proclamation for a day of thanksgiving and praise to the Almighty God, for the favors bestowed upon us as a State, and when that memorable anniversary next occurs, it will be well for the churches to offer up a united petition to the Father of Mercies that the sense of the Governor, for denoting a day, the faithful observance of which so especially distinguishes the Christian from the opposer of Christianity, be not visited upon the people of this great State.

The announcement that the Governor was a Methodist, took his old acquaintances here all aback, as much as did the conversion of Paul the brethren at Jerusalem, for they had never heard of his being even inside the Methodist Church.

Equestrianism at the State Fair.
The Ohio State Board of Agriculture have cheerfully acceded to the use of the great driving rings upon the Fair Grounds for equestrian exercises during a portion of the time of the Ohio State Fair, to be held in Columbus on the 15th to 21st September next. The State Board do not assume any official responsibility in this matter, but have let the arrangements in charge of the undersigned, who has taken counsel with his equestrian friends in different parts of the State, and is gratified to find a general disposition to cooperate heartily in carrying out such a performance in a genteel and orderly manner.

It is not designed to offer prizes for competition in this department, or to have a Board of Judges decide upon the relative merits of the riders; but every lady who favors us with her presence, in dress and in deportment, will receive a complimentary "Illustrated Book on Horsemanship," and each other testimonial as private liberality will enable us to bestow; while the general and special merits of the equestrian will be passed upon only by the fifty thousand delighted spectators who will witness them.

We invite all our Lady Equestrian to come up with spirit to this exercise, either with or without escort. All who can, should bring their favorite horses; others should bring their riding equipment, including side-saddle if possible, and trust their gentleman friends to procure horses upon the ground or in the city. No fee of entry is to be paid. It is proposed to have riding at 1 o'clock on Thursday, the 20th, and at 4 o'clock on Friday, the 21st, on which latter occasions our amateur Equestrian Dr. may be performed, if volunteer character can be obtained.

The Pony Brigade, consisting of boys under 15 years of age, upon ponies not over 14 hands high, is to muster on Friday. Our young friends from abroad are invited to join the Columbus Pony Brigade on that occasion. The uniform will be a dark cap, blue or black roundabout, and white pants. Let the ponies all turn out.

Ladies disposed to join in the enlivening exercises of equestrianism at the State Fair, are requested to inform me of their intentions previously, or at the Editor's stand on the Fair Grounds as early as convenient.

S. D. HARRIS.
Ohio Cultivator Office, Columbus, Aug. 1855.

Ohio as an Iron Manufacturing State.

The following figures are taken from Hunt's Magazine, and we believe them to be sufficiently correct for all practical purposes. The statistics were gathered in 1853:

IRON.	
Furnaces,	35
Tons of iron ore used,	140,610
Tons of pig iron made,	52,658
Bushels of coal consumed,	605,000
Bushels of coke and charcoal,	5,428,000
Operatives employed,	2,415
Capital invested,	1,600,000
Value of products,	2,000,000
IRON CASTINGS.	
Factories,	183
Pig metal, iron and ore used	41,000
Castings made,	38,000
Coal consumed,	840,000
Coke and charcoal,	555,120
Operatives employed,	2,738
Capital invested,	2,000,000
Value of products,	3,200,000
WROUGHT IRON.	
Factories,	17
Pig metal used,	3,673
Bloom,	2,500
Coal consumed,	600,000
Coke and charcoal,	425,900
Operatives employed,	703
Wrought iron produced,	14,416
Capital invested,	700,000
Value of products,	1,500,000

In the production of pig iron, Ohio is already the second State in the Union, in the manufacture of castings, the third State, while in the manufacture of wrought iron, she is the sixth State.—Buffalo Democracy.

The Mayville (Kentucky) Eagle says of Chase:

"It was all right when he was the pet of the Democratic party. They could elect an abolitionist with impunity, and no Democrat in the South thought of denouncing the Democratic party of Ohio as abolitionists! But how the scales are changed!"